

THE Christian Monitor.

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DOMESTIC INTELLIGENCE.

It is characteristic of a true disciple to rejoice in the extension of the Redeemer's kingdom, be the instruments employed who they may. "Send by whom thou wilt send," only let thy name be glorified in the salvation of men, is the prayer of all who duly appreciate the value of the soul, and know any thing of the worth of the Saviour. This being the case, the following Narrative will, we are sure, afford pleasure to many of our readers. It may, perhaps, be proper to premise, that the General Assembly of the Presbyterian Church, (the highest Ecclesiastical Judicature in that Society,) meets annually in Philadelphia, on the third Thursday in May. During the sessions of this body, it is an established custom to set apart a day for the purpose of holding a free conversation, as it is termed, on the state of religion within the bounds of the Assembly. The information in this way communicated, is arranged into a connected narrative, and published for the advantage of the Churches. May God carry on his work of Grace until "the heathen nations be given to his son for an inheritance, and the uttermost parts of the earth for a possession!—Let all Christians remember, that they are bound to "pray for the peace of Jerusalem;" and that they "who love her, shall prosper."

A NARRATIVE

Of the state of Religion, within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, of New-Hampshire, of Massachusetts Proper, and of the General Convention of Vermont, during the last year:—

THE GENERAL ASSEMBLY

Of the Presbyterian Church in the United States of America,

In laying before their beloved people as accurate an account as they could obtain, of the state of Religion in their Congregations during the year past, rejoice to have it in their power to announce that the gracious footsteps of the Lord have not ceased to be visible in the midst of them. From the reports submitted by the several Presbyteries, it appears, that although causes of deep humiliation undoubtedly exist, true religion and sound morals, are, on the whole, making a very gratifying progress. Infidelity has become insignificant, both in the numbers and talents of those who affect it. Vices, hitherto domineering, have been, in many places, successfully encountered, by the efforts of the friends of Godliness. The destructive sin of intemperance, against which the zealous labours of the Church, and the influence of all good citizens, have been of late, with peculiar energy, directed, does not exhibit itself to its former extent of atrocity and shamelessness. Order, harmony, peace, correct principles, steadfastness in the faith, ministerial fidelity, and a decent and serious attention to public worship and divine ordinances, on the part of the people, generally prevail. Few, or none, of those dissensions have occurred which present a threatening aspect to the prosperity of Zion. No dangerous, or even important error is apprehended to exist. The Missionary has carried the gospel to destitute thousands, breaking to them the bread of life, and refreshing them in the wilderness with the waters of eternal consolation. New congregations have been formed in various parts of our country.

In some distant sections of our ecclesiastical community, where the stated means of grace have not hitherto been enjoyed, there is a prospect of a numerous and speedy accession of ministers. The additions to the communions are, in many congregations, very large: in almost all considerable; and of these, the Assembly are happy to be informed by several of their Southern Presbyteries, are numbers of the African race. The Assembly, desirous of improving the opportunity which this information affords them, claim the religious attention of their Ministers and Elders to this class of people, whose immortal concerns are too apt to be neglected by those very persons for whose ease and affluence they toil.

Revivals, to a greater or less extent, have occurred in various portions of our Church. In the towns of Rahway and Woodbridge, in the Presbytery of Jersey, unusually great additions have been made to the communion; a very lively interest has been excited with reference to eternal concerns, and much done towards promoting the Redeemer's cause. This is the more worthy of notice inasmuch as a lamentable indifference is known previously to have existed in those towns.—A revival of importance has occurred in the Second Congregation of Wilmington, in the Presbytery of Newcastle; a fact connected with which, the Assembly deem it proper to mention, for the encouragement of their people:—There had been a society for prayer, whose meetings began to be neglected to such a degree as to threaten its dissolution. Its discouraged friends talked of this as an event near at hand. Through the restraining providence of God, however, it was not dissolved. Circumstances soon occurred, which, under the administration of the Spirit, renewed the face of the congregation; and in a few short months, *instead of a single society*, wasted and feeble, and about to expire, *arose four societies*, "servant in spirit, serving the Lord;" "quickened to call upon his name;" wrestling like Jacob for his blessing, and like Israel prevailing to obtain it. True was the expression of the brother relating this fact, "the darkest hour is that nearest day-light."

It were to be wished that the Assembly could perceive, in a more general amelioration of manners and habits, that improvement of the dispensations of Almighty God which he expects and mankind are obligated to exhibit. The judgments of Pestilence and War have carried their desolations over a large portion of our land; wringing the widow's heart, and dimming the eye of the fatherless.—Infelicities of a diversified character have followed in their train. Reversed fortunes, and defeated hopes, have not been wanting to tell men that "they build too low, who build beneath the skies." But men do not know; neither will they consider. The effects of these judgments have been different on minds of two opposite classes. Nor will it be a matter of surprize to any who are acquainted, on the one hand, with the workings of the gracious principle, or apprized, on the other, of the force of depravity and the callousness of the heart, to learn that while the real christian has been confirmed and made better by the visitations of God, the alien from the Commonwealth of Israel, the man of earth, the unbelieving servant of the corruption which is in the world through lust, has regarded them with indifference, or barred the avenues of sensibility against the admission of their monitory call. Hence, to the pleasing representation of things given above, the Assembly are constrained to acknowledge some unhappy exceptions. Intemperance, although it should seem on the decline, still disfigures the moral aspect of society. In too many parts of our country, the violation of the christian Sabbath calls as loudly upon the believer to oppose to it his influence, his admonition, and his prayers, as if nothing had yet been done. The rancorous hostility of political party preys upon domestic and social peace, and indisposes men to admit the kindly influences of religious love. The spirit of the world struggles successfully for dominion.—And in a word, many humbling facts present themselves to urge pious people to the Throne of Grace that they may supplicate a more copious effusion of the enlivening and converting spirit.

The reports made by the Delegates from the General Associations of Connecticut, New-Hampshire, and Massachu-

sets Proper, and the General Convention of Vermont, afford very exhilarating intelligence ; resembling, in its prominent features, *that* submitted by the Presbyteries. In Connecticut and Massachusetts Proper, revivals of magnitude meet the enquiries of the Assembly and establish the Lord's claim to the gratitude of his believing people. In the first mentioned of these associations, the most laudable exertions are made towards the furtherance of foreign missions. From the other, the Assembly are pleased to learn that certain errors of a pernicious character, infesting that district of country for a long time, have ceased to advance, if they have not been driven back from their threatening position. Young Ministers, sound in the faith, have been settled of late in many congregations esteemed hitherto to be disinclined towards correct principles. New-Hampshire and Vermont, also, have been partially visited ; the former, more especially in the town of Haverhill, the inhabitants of which had long been without a settled Minister, and careless of possessing the privileges and ordinances of the Gospel.

The Assembly would do injustice to the subject, were they not to advert more particularly for the instruction and counselling of their Churches, to certain facts and circumstances which they consider as instruments and evidences of a progressive work of grace extending itself through the past year.

The social principle is mighty in its operations. It constitutes a powerful law of our nature. When sanctified by Religion, and consecrated to the immediate service of God, what results of high import and holy advantage, may not be expected from it ? Growing out of this principle, a multitude of associations of a pious and benevolent nature have spread themselves through the Churches under the Assembly's care, as well as those with which we are in ecclesiastical connection in the Eastern States. The practice of uniting the talents, influence and resources of individuals, by these hallowed bonds, and for these religious, moral, and charitable purposes, is not novel. It has been more than once before this announced to exist among our people. But it would seem that at no for-

mer period has it been pursued with such vigour, extension, and success, as recently. The spirit in which it originated is more actively at work than ever, and diffuses itself far and wide. Christian women—the mothers and the sisters in Israel—the daughters of Jerusalem—mingling with the softest sensibilities of nature the holier refinements of a gracious heart—minister of their substance to the Lord Jesus—serve *him* by serving his poor—and rival, where they do not surpass, their brethren in instituting and maintaining societies promotive of the interests of his Divine Religion. It would be difficult to number the associations of these virtuous and praise worthy women formed, some, for contributing to the education of poor and pious youth for the office of the Holy Ministry ; others, for the distribution of Bibles ; others, for instructing the ignorant of adult age to read, in order that the word of God may be brought nigh unto them ; and others, again, for supplying the pressing wants and alleviating the bodily diseases of the indigent sufferer.

To the benefits derived from those institutions which have been denominated moral associations, the Assembly bear their willing testimony. Abundant evidence has been furnished of their success in repressing audacious vice and producing a degree, at least, of external reformation. *Sobriety has obviously* been promoted by them ; and, rigidly discountenanced *by them*, profaneness has grown into disrepute.

Bible Societies, forming a most important feature of the religious character of the times, are multiplying daily. Scarcely can there be discovered any considerable portion of settled country in these states where some association of this kind is not either organized or about to be organized. Words are wanting to express the inestimable value of these societies, which, by putting the book of life into the hands of the needy, enrich them with heavenly treasures ; and which, embodying, so to speak, the zeal of all christian denominations, and knitting to each other persons, who, however they may differ on many points of greater or of minor importance, agree in affirming the word of God to be the only infallible rule of faith and practice, neutralize the

asperity of the bigot and the sectarian, and reconcile the contending members of the same great brotherhood. The tendency of Bible Societies to produce this auspicious result is not now a matter of experiment; facts have ascertained it.

Justice, and the praise due to persevering piety, forbid the Assembly to pass unnoticed the continued labors of one particular Institution, viz: The Evangelical Society of Philadelphia for the instruction of poor children; the members of which have, during the past year, had under their care about one thousand children of this description. More than one of these have proved to be little brands plucked from the burning, and have manifested, in death, the blessed fruits of that sacred sympathy which brought them out of darkness into light, and from the power of Satan into the glorious liberty of the children of God.

Praying Societies constitute another particular, worthy of observation in detailing the religious character of the past year. Not that their origin is of a date thus modern. They have long subsisted in certain parts of our church. But of late years they have been multiplied;—and since the narrative rendered by the last Assembly, their number has been very considerably augmented, and their influence in quickening the zeal of the pious, and converting *those that are without*, singularly attested. For all “the spiritual blessings which are in heavenly” things and places “in Christ Jesus,” God will be enquired of. Wherever two or three are gathered together in the name of Christ, they have his promise that he will be with them; and never is the Holy Spirit refused to those who with contrite hearts and humble faith, implore his fellowship. Christian love is excited and cherished, and a reciprocity of encouraging and fortifying motives created, by what the Assembly may be permitted to call, a common consciousness of common wants, desires, and weaknesses. Heart springs to heart.—A full tide of mingled affection sets in towards Him from whom cometh down every good and every perfect gift. “The Kingdom of Heaven suffereth violence; and the violent take it by force.”

The Assembly have reserved for the conclusion of their narrative some particulars of information at once highly important and uncommonly gratifying.—They relate to the revivals with which it has pleased God to favor several of the most distinguished Seminaries of Learning in the United States of America: indistinct intimations of which, it is not doubted, many of their people have received.

Divine impressions have been made upon the minds of a number of the youth of Hampden Sydney College, within the bounds of the Presbytery of Hanover.—In several of the subjects of these impressions, it is believed, a saving change has been effected; while their influence is visible in stamping a religious solemnity on the face of the Institution generally.

Dartmouth College, in New-Hampshire, has been favored with lively tokens of the Divine presence. Within the space of a very few weeks, many of its youth have been renewed in the spirit of their minds, and have returned unto the Lord their rest. Many more have been excited to serious reflection. And, of one hundred and forty students, *but one*, it is stated, remains unimpressed; while, at the same time, a number of the younger inhabitants of the town in which the college is situated, share the precious effusion.

Passing on from this Institution, to Middlebury College, in Vermont, the Assembly behold, *there also*, the footsteps of the reviving spirit. A number of the youth of Middlebury have become serious christians—trees of righteousness, the planting of the Lord—that he may be glorified.

Retracing their steps, the Assembly find their attention called to operations of greater extent, in Yale College, Connecticut. In the progress of God’s gracious visit to this seat of learning, “the whole college,” to use the emphatical description of the delegate reporting on the subject, “was shaken as the trees of a wood are shaken by a mighty wind.” “As many as fifty,” he states, “have given evidence of having passed from death unto life. A considerable number

of these belong to VIRGINIA, and the states farther south."

"The ways of the Lord are right"—they are wise—they are holy—they are gracious—they are admirable—and "sought out of all them that have pleasure therein." Intelligence of the interesting scenes which were taking place at Princeton, is said to have been one important means of quickening the church to prayer and religious conversation previous to any favorable appearances in Yale college.

The Assembly, therefore, returning towards the centre of their ecclesiastical concerns, recognize with gratitude God's gracious work in the college of New-Jersey. From the report of the President of this Seminary, to the Board of Trustees, which report has been read to the Assembly, it is learnt that "a majority of the students now in the college may be viewed as hopefully pious;" and that "a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations." Among the causes which have been made effective of this blessed revolution in the spiritual state of Nassau Hall, three have been presented, which the Assembly deem it useful to mention; and simply to mention, for the sake, especially, of such of their people as may be concerned in the care of our precious youth:—1st. The study of the Holy Scriptures; accompanied with comments on the portion read, and a practical application of the leading truths contained in it. 2d. Moral discipline, vigorously and vigilantly maintained. 3d. The few pious youth who were members of college before the revival, as a leaven leavening the whole mass. The subjects of this revival are of a diversity of religious denominations, great care having been used to avoid both an excluding and a proselyting spirit. It has occasioned no remission of the ordinary pursuits of literature and science, but on the contrary, has had a friendly bearing upon them. No influence from the quarter of authority has been introduced to force any of the youth into a participation of the extraordinary exercises which took

place. But the Assembly forbear to enlarge.

It is scarcely possible to light upon subjects of more deep and lively interest to the soul that sincerely loves the Redeemer and his cause, than the scenes which have now passed in review before the churches. The strength and wealth of the kingdom of Christ on earth are found in its youth of promise. Here then are at least a hundred and thirty young christians, to be sent abroad into the world from the bosom of sanctified science, to go forth to the help of the Lord against the mighty. Here are the hopes of Zion bred in the nurseries of learning and of piety. "Here is a verification of the oracle, 'the children of thy servants shall continue, and their seed shall be established before thee.'" And here are the fountains whose streams confluent, and yet pellucid, smooth, and noiseless, make glad the city of our God. May the propitious influence of these revivals extend with rapidity to every Seminary in the Republic; that the schools of the prophets may never cease to be fed from the halls of science and the liberal arts!

In the view of all the facts and details which have been related, the Assembly offer their congratulations to the friends of Zion and to those who have prayed for the peace of Jerusalem. "God is in the midst of her; she shall not be moved:—God shall help her, and that right early." "God is known in her palaces for a refuge." "According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."

Published by order of the General Assembly,

Attest,

JACOB J. JANEWAY,
Stated Clerk.

Philadelphia, May, 1815.

MISCELLANEOUS.

FROM THE CHRISTIAN'S MAGAZINE.

The difference between a Speculative and Practical Knowledge of the Truths of the Gospel; or such as an unconverted man may possess, and that which is attained after experiencing the regenerating influences of the Holy Spirit, illustrated by an anecdote of a celebrated scholar.

Dr. D—— was a man of strong mind and extensive reading; of an amiable disposition and polished manners. He had nearly finished his course of studies in the University of Groningen, and had obtained the degree of Doctor of Philosophy, a grade in literary honours conferred by some Universities on the continent of Europe. He had published a Treatise in Latin, *de Systemate Leibnitiano, de vera Miraculi Notione, et de Speciali Dei Providentia*, which established his reputation as a scholar of the first rank. As he had devoted himself to the study of theology, he left Groningen in the year 1767, and came to Utrecht, where the most celebrated professor in theology, at that time, drew students to attend his lectures from every quarter. Dr. D. professed a deep reverence for the Christian religion. He had studied the doctrines, was thoroughly established in the arguments by which they are sustained and defended, and had determined soon to enter into the ministry.— But with all his learning and decent profession, he was a stranger to the saving influence of divine grace; and had never experienced the converting power of the truth upon his own heart. He was satisfied with a speculative knowledge, and supposed nothing more was necessary to fit him for the ministry, or render him safe, as it respected his own peace and happiness.

A friend, who was in habits of intimacy with him, calling one morning to see him, observed a pensive air and an unusual seriousness, mixed with distress in his countenance, which prompted an immediate enquiry respecting the cause of his disquietude. Without the least re-

serve he communicated the state of his mind, and the occasion which had produced it.

The preceding evening he had received a letter which informed him of the death of an excellent man, the Rev. Dr. N——, whom he greatly loved, and with whom he had lived in the strictest bonds of friendship from early youth. Oppressed with grief, he first felt the pangs which such an event is calculated to excite. But the sensibility of nature soon gave place to other reflections, and aroused anxieties and feelings of a different kind. The death of his friend introduced his own death to view. He realized the possibility of being also cut down suddenly in the prime of life. Eternity, with all its solemn importance and consequences, impressed his soul: then, for the first time in his life, he was convinced of his misery. He then saw and felt that he was a guilty and depraved sinner, that he had no resources in himself, no righteousness of his own. Alarmed and distressed, he had passed the night with conflicting passions, and sought consolation in vain, from all he knew of the gospel. He had now become as calm as, under such impressions, it is perhaps possible to be, and appeared to be sincerely desirous of instruction. "Tell me," said he, with great eagerness, "tell me where and how a wounded and accusing conscience can find peace? what must I do to be saved?"—After some observations which were judged applicable to his present exercises, his friend referred him to the precious atonement of the divine Redeemer, and the imputation of his perfect righteousness, by which the greatest of sinners who believe in Jesus, are justified. But of this, added his friend, you need no information; you are intimately acquainted with the doctrines of the Gospel. "It is true," he replied, "it is true, I am acquainted with those doctrines. I have studied them, I understand them individually, and in their connexion, and can explain them to others, and defend them against adversaries. But my knowledge is merely speculative. I have only viewed them in theory as perfect and divine; but never applied them to myself. I know not how to repent, or how to believe. I know no more how to approach a throne of

grace as a condemned sinner, or with what exercises, and in what way to come to Jesus, than the most ignorant creature on earth. Sit down," added he, "and instruct me."

An instance so striking and pointed seldom occurs, where a man of great learning and information even in the truths of religion, was laid as low at the footstool of sovereign grace, as the most ignorant sinner; and where the difference between speculative and experimental knowledge is so clearly displayed.—It need only be added, that it pleased the Lord to direct this humble convert, and bring him through faith in Jesus, to joy and peace in believing. He became some time afterwards a minister, was settled in the church, and as highly respected for his piety and usefulness, as he was before for his erudition. He is probably still living, and bearing testimony from his own experience, to the necessity of obtaining a new heart and the teaching of the Holy Spirit to salvation.

The writer of this anecdote is himself the friend alluded to above. He has a perfect recollection of the affecting interview, and can vouch for the truth of this little narrative.

ILLUSTRATION OF SCRIPTURE.

MATT. xviii. 31, 32.

The kingdom of Heaven, in this passage, is likened to a grain of mustard seed; which we are told is the smallest of seeds; yet riseth up, is greater than all herbs, and becometh a tree.—The mustard of our country is very far from answering this description. But there is in the East a species to which, no doubt, it alludes. It is called by Linnæus *Sinapi Erucoides*. Its branches are real wood, as appears from a specimen in the collection of Sir Joseph Banks. This tree may well afford shelter and shade to birds.—We are told in the Talmud of Jerusalem, that "there was in Sichi a mustard tree which had three branches, one of which being cut down, served to cover the hovel of a potter; and yielded three eabs of seed." The Rabbi Simeon, son of Chalaphthah, assures us "that he had in his garden a shoot of the mustard tree, on which he clambered, as on a fig tree." We may learn from this

that we should not judge of Eastern vegetables by those that are familiar to ourselves.

Difficulties in the interpretation of Scripture, and even objections against its truth often arise from our ignorance. We are naturally vain and self-sufficient, and very much inclined to think that a statement cannot be correct, a doctrine cannot be true, because *we do not know how it is so*. That conclusions of this sort are rash and presumptuous, every sober reasoner very well knows. But besides this, it so often has happened that a new discovery, or a more particular examination of a disputed passage, has totally put down an objection, or solved a difficulty, that men ought to be very cautious how they reason in this way against the Bible. Here is an example—Luke, in the sixteenth chapter of the Acts of the Apostles, mentions that Philippi was a "*Roman Colony*."—Of this fact, however, no notice is taken by ancient historians, in any account now extant, of the Roman Empire. This silence of historians puzzled the Critics, and afforded what was called an argument to infidels. "Every school-boy knows," it was urged, "that Philippi was opposed to the interest of the imperial family, having taken sides with Brutus and Cassius in the last struggle for the liberty of Rome; it had little reason, therefore, to expect such a privilege as that of being made a Roman Colony.—For this reason many learned men, (this is the usual style,) have thought that the inspired writer was, in this respect, misinformed." Providence, however, has been pleased to bring to light some ancient coins, on which the character given to Philippi by St. Luke is recognized: One, in particular, expressly records that Julius Caesar himself bestowed the dignity and advantages of a colony on that city. Thus, then, by the very best species of historical evidence, is the account given by the sacred historian, fully confirmed.—[See *Fragments illustrating Scripture*, by the learned Editor of *Calmet's Dicty.*]

Select Sentence.—A devout man praying only for *happiness*, without praying for *holiness*, is a character yet unheard of.

ELOQUENT EXTRACT

FROM BISHOP SHERLOCK.

"Go to your natural religion; lay before her Mahomet and his Apostles, arrayed in armour and in blood, rioting in triumph over the spoils of thousands, and ten thousands, who fell by his victorious sword; shew her the cities which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth! When she has viewed him in this scene, carry her into his retirements; shew her the prophet's chamber, his concubines and his wives; let her see his adultery, and hear him allege revelation and his divine commission, to justify his lust and oppression. When she is tired of this prospect, show her the blessed Jesus, humble and meek, patiently instructing the ignorant and the perverse; let her see him in his most retired privacies; let her follow him to the Mount and hear his devotions and supplications to God; carry her to his table to view his poor fare, and hear his heavenly discourse; let her see him injured but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies; lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—*Father forgive them, for they know not what they do!*—When natural religion has viewed both, ask *Which is the Prophet of God?* But her answer we have already, when she saw part of this scene through the eyes of the Centurion who attended at the cross: by him she spoke, and said, *Truly this man was the son of God.*"

In our last No. we published a pastoral address from the General Assembly of the Presbyterian Church on the due observance of the *Sabbath*. As we consider this a matter of very great importance, and as, according to the old maxim, example operates more powerfully than precept, we here set before our readers the example of no less a man than Judge Hale, who thus speaks of the Sabbath: "I have, by long and sound experience, found that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath

ever had joined to it a blessing on the rest of my time; and the week that hath been so begun hath been blessed and prosperous to me; and on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments: so that I could easily make an estimate of my successes the week following, by the manner of my passing this day: *and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.*"

Another example may be added to this:—"It is related of the pious and learned Mr. Gouge, that as he forbore providing suppers on the eve before the Sabbath, that servants might not be kept up too late; so he would never suffer any servant to tarry at home to dress any meat on the Lord's Day, for any friends, whether they were mean or great, few or many." Mr. Gouge, of course, did not find it necessary to *go to market* on the Sabbath. Let Christians among us look to this matter. Many things done by us are called works of necessity, which are made necessary only by pampered appetite and self-indulgence.

HYMN ON LUKE ii.

ABASH'D be all the boast of age,
Be hoary learning dumb!
Expounder of the mystic page,
Behold an Infant come!

Oh, Wisdom! whose coequal power
Before the Almighty stood,
To frame in Nature's earliest hour,
The land, the sky, the flood;

Yet didst thou not disdain awhile
An infant form to wear;
To bless thy mother with a smile,
And lisp thy falter'd prayer:

But, in thy father's own abode,
With Israel's elders round,
In converse high with Israel's God,
Thy chiefest joy was found.

So may our youth adore thy name!
And, Teacher, deign to bless
With fostering grace the timid flame
Of early holiness.

[*Christian Observer.*]

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